

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, FEB. 23, 1911.

NEW SERIES VOL. XIII, NO. 8.

The Pastor and the Mission Problem.

I do not claim any originality for this article. Much has been written on the subject and the Bible is full of it. I have tried to face the problem as a pastor. No one can question the fact that we are face to face with a serious situation today. The needs on the mission fields are so great. But our people are not giving to the cause of the Lord as they should.

It is evident on every hand that the ruling passion of our country is money getting. Our people are no longer poor. But they are growing richer every year. Evidences of great prosperity are seen everywhere. The figures that tell of this increasing wealth almost stagger us. A large part of this vast wealth is in the hands of Christians. Shall this vast wealth be consecrated to the glory of God, or shall it be hoarded up or wasted in selfish extravagance. If Christians would only give a tenth of their income, there would be no lack of funds to meet all the needs on our mission fields.

The need of this hour is a revival of pure Christian giving. Horace Bushnell said: "There is needed one more revival among Christians—a revival of Christian giving. When that revival is come the kingdom of God will come." I believe he is right.

I do not want to put any more responsibility on the pastor than is due him, but he is the God-appointed leader of the people. I do know, that wherever the pastor leads the people in a worthy way, there is a ready response.

Back of any plan that works there must be a right spirit. There must be a basis of appeal. The only basis of appeal is in the regenerated heart. This is no doubt the explanation of the sad lack of interest on the part of many people.

But there may be many people who are truly saved, who, for one cause or another, do not give to the Lord's work. The next duty of the pastor is to lead his people to a fuller, completer consecration to the Lord. Paul explains the wonderful giving of the Macedonian churches, who gave beyond their power, when he says that "they first gave their own selves to the Lord." Christ must be received as Lord. Many have received him as Savior who have never received Him as Lord. To receive Him as Lord of one's life, is to receive Him as the Lord of one's substance. Christ does not consent to a divided ownership. He will have ALL, or nothing at all.

The pastor must teach the people God's word on stewardship. God is declared in the Bible, to be absolutely the owner of all things. I give three passages out of the many in the Bible:

"The earth is the Lord's and the fullness thereof, the world, and they that dwell therein."—Psalms 24:1.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee. For all things come of thee, and of thine own have we given thee."—1st Chronicles 29:11-14.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all of the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof."—Psalms 50:10-12.

We are in no sense owners or proprietors, but stewards. The Indiana packer had the Scriptural ideal about it when he said, "My main business is to serve the Lord. I pack meat to pay expenses." We need to come to the point that David Livingstone came. "I will place no value on anything I have except in a relation to the kingdom of Christ. If anything I have will advance that kingdom, it shall be given or kept, as by the giving or the keeping it shall best promote the glory of him to whom I owe all my hopes for time and for eternity."

No man will give as he ought until he has reached this point. When he has reached this high plane of consecration then only two things are necessary to secure his money for Christ, information and opportunity.

First, he must be informed. He must be made intelligent about the object to which you wish him to give. Here again the responsibility rests upon the pastor. Surely no one will question that he must be informed. There is no excuse for ignorance here. Shall the people perish for lack of knowledge? There are many ways of giving this information to the people. Get the people to read the Baptist Record, the Foreign Mission Journal, the Home Field, distribute good tracts, conduct mission study classes. Preach on missions and stewardship at a time when no financial appeal is to be made. Get your head full of the subject and your soul afire with zeal for God, brother pastor, and you will not fail in leading your church or churches up to a high standard of Christian giving. We are not half in earnest about this thing.

Second, give the people an opportunity to give. There are many people in Mississippi today who never have had an opportunity to give. You must have some plan. I believe that the every-member canvass will prove a wonderful help in any church. Then

for collecting money, use the envelope system. But have some plan and work your plan. Use the plan best adapted to your field. Make it a matter of earnest prayer. Get your people to pray over it.

Then the pastor must lead in a worthy way. A certain missionary pastor could not induce his people to give over eighty dollars to missions. His salary was seven hundred and fifty dollars a year. He resolved to give seventy-five dollars to missions. The first year he did this, his church went from eighty dollars to eight hundred dollars for missions. Let us put our best life's blood into this work and win the battle for our Savior and our King.

W. S. Allen.

Missionary Campaigns.

It is very gratifying to have reports from associations in various sections of the South to the effect that pastors and the laymen are planning, indeed in some cases, are already conducting their campaigns among their churches to deepen the missionary interest and to enlarge the contributions to all our Mission Boards.

In the Beaver Dam Association, S. C., the laymen's committee of three conducted such a campaign last year and have a similar campaign under way for the present year. Nine active laymen pledged themselves to give eight Sundays to this work. These, with the three members of the committee, made a dozen campaign men who went in pairs. In most cases, they took pledges for missions, to be paid before the close of our conventional year, April 30th. They also secured the election of a Missionary Committee in each church to solicit those not present and to make sure of the collection of the pledges. This association went beyond the apportionment of the boards.

Let such campaigns be conducted in the Associations throughout our Convention and our Home and Foreign Mission Boards will go to Jacksonville without debt.

Pastors may be of incalculable value in helping to plan and to conduct these campaigns. Let us include State Missions, also.

Will those who are organizing and conducting such campaigns give me notice of this fact? Great blessing will come to the men who conduct them, to the churches, and increased revenues will flow into the treasuries of our boards.

J. T. Henderson,
General Secretary.

The rise in the road is never as steep when you come to it as when you saw it ahead.

News in the Circle

MARTIN BALL.

Pastor B. Quinn, of Columbia, writes. Our work is progressing every way. The church has given me a nice raise in salary. Foreign Mission collection was the best we have ever had. Sunday School numbers 223 enrolled, the largest by far in the history of the church. The Lord is blessing. "Thanks, brother, for kind words of encouragement."

Pastor P. Harrington, after a very successful pastorate at Aberdeen, goes to Corinth First church. He leaves the saints at Aberdeen in tears.

Rev. J. Benjamin Lawrence, First church, New Orleans, has been called to the First church at Paducah, Ky. It is confidently expected that he will accept. He is a Mississippian and is one of our strongest young men.

Rev. Spurgeon Wingo, of Trezevant, Texas, has been called to the pastorate of the First Church, Hickman, Ky. He will enter the work at once.

Dr. J. Christian, pastor of the Second church of Little Rock, Ark., accepts the position of Secretary of Missions for that State and will begin his labors on March 10th. He leaves a "strong united, aggressive" church.

State Evangelist T. P. Nelson, of Ark., becomes pastor at Magazine in that state. He had a fine meeting with the church and they laid hands on him.

Pastor Dudley, First church Jonesboro, Arkansas, has just closed a gracious meeting in his church. The pastor did the preaching. Thirty-five additions to the membership, and the church more firmly tied to the pastor.

Dr. D. M. Ramsey, of Richmond, Va., has been elected President of the Greenville, S. C. Female College. His decision is not yet announced. The Baptists of South Carolina are preparing to spend about one hundred thousand dollars in improvements. Dr. Ramsey is among our strongest preachers and it appears to be a pity to shut up such splendid preaching gifts.

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Dr. L. R. Scarborough, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, recently assisted Pastor C. A. Ridley, of Beaumont, in a wonderful meeting. Sixty additions to the church. Some prominent citizens who had given no attention to religious matters, were saved and baptized. Pastor Ridley's son, thirteen years of age, gave himself for the preaching of the gospel at home or abroad. Three thousand dollars given to the Seminary.

The First church at El Paso, Texas, has called Professor J. D. Ray, of the Southwestern Seminary. There are good reasons to believe that he will accept.

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The North Nashville church, of Nashville, Tenn., has secured the services of Rev. R. T. Marsh, Rock Hill, S. C. He is said to be a strong young man.

The Fifth Avenue church of New York City has increased the salary of Dr. Aked, the pastor, two thousand dollars. This brings the salary up to twelve thousand dollars. How big that looks to a country pastor!

The North Mississippi Sunday School and B. Y. P. U. Convention meets with the church at West Point, April 18-20. We are not expecting the greatest convention ever held in the world, but we are expecting the greatest one ever held in Mississippi. Some splendid speakers have been secured.

The church at Bentonville, Arkansas, has called Rev. John F. Johnson, of Siloam Springs. He accepts the work, and is on the field.

We shall be glad to have the news from any field in the State. Will the brethren be kind enough to let us have any new items.

Rev. C. E. Bass, of Puckett, writes: "We had Secretary J. E. Byrd, with us at Mayton last Sunday. He did us good with his earnest, practical talk on Sunday School work. Organized a teachers' training class with nine members. The teachers' meetings are well attended. He serves Mayton, Rock Bluff, Clear Creek and Antioch."

Baptists in the Cradle of Liberty.

Probably the most significant convocation of the Baptist clan since that Pentecostal hour in Jerusalem will occur in the dear old city of brotherly love next June 19-25, when the Baptist World Alliance will convene in its first session after its organization, some years ago in London. It is altogether fitting that the representatives of those who have always been champions of soul freedom should have their first great world-wide meeting in that goodly city where American independence was born. Without doubt God raised up this nation to teach political and religious liberty to the whole race of men. Puritans fled from religious persecution in England and on the continent to find freedom in the new world, but they soon became persecutors themselves. They who had thrown off the chains at home in Europe were soon pressing down the thumb-screws of intolerance upon New England Quakers and Baptists. When the colonial fathers met in Faneuil Hall to sound the note of civil tyranny, the world was even worse bound in slavery and conscience. Roger Williams had founded Rhode Island as the first free state on the earth where men could worship God as they pleased, or not worship him at all, and the Virginia Baptists had long protested against the usurpation of civil power by the Episcopal church in the Old Dominion, but men's consciences were yet oppressed by religious autocrats and civic tyrants. After the Declaration of Independence and after the adoption of the Constitution it was the Baptists of Virginia whose leadership in the fight for freedom secured that first amendment which says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. How the religious conditions have changed since that momentous time! How human rights have grown apace! How this trophy of free speech has spread till now the Christian, the Jew, or the agnostic may propagate his faith in almost every land! How our poor and struggling constituency of fifty to seventy-five thousand at that time have sprung to the front ranks of education, religion and commerce more than five millions in multitude now. What could be more fitting than for the Baptists of the whole world who have with brain and life's blood defended by passive resistance, the rights of man's conscience under every sun, to unite in the cradle of universal liberty

where they shall hear tidings from the far-flung battle line and take counsel how speedily to put into effect the last will and testament of our divine Lord. Ho! every one that loveth freedom—see how they come! From Africa's sunny fountains, from India's coral strand, from Australia's southern shores, from Ceylon's balmy clime, from the land of the midnight sun, from the ice-bound coast of Russia and from the vine-tagged plains of Italy they come telling their story of hardship, persecution and victory for Christ! The turbans of the East and the sombreros of Mexico in the West will be seen in the procession. They will come from lands that lie in sin where Mohammed and Buddha, Confucius and Zoroaster are the patron divinities. The harsh gutturals of semitic tongues will melt and blend like angel music with the mellifluous melodies of Latin speech. The German will meet his Saxon cousin of the big American nation and they will both recognize a closer tie than consanguinity. Bohemians, Hungarians, Letts, Slavs, Poles, Russians, and Greeks, Persians, Chinese, Japs, English, French, Spanish, and all the rest will sit down together and rejoice in the fellowship of the kingdom of God.

Unity in Diversity.

These will not be all of one mind in everything. There will be a divergent view, whether expressed or not, on many subjects. But there will be wonderful harmony concerning the Bible as God's message to the human soul, the deity and the authority of our adorable Lord, the total separation of church and state, and the last command of our Savior to evangelize this world. These are not all the things that are dear to the American and especially the Southern Baptist, but when rightly understood they include all that is fundamental and dear to our hearts.

Can we afford to attend this great meeting? By all means, let us go in large numbers. America is the habitat of the most of the Baptists of the world, and the South has an overwhelming plurality of American Baptists. We have as great educators, as great preachers and as great theologians as live on the earth and a throbbing Baptist life is not equalled anywhere else. We have the best, so let us give it out and get whatever is good that others may give us. It is quite impossible that American Baptists and the Southern Baptists may so impress this meeting as to shape the future Baptist life of all nations, and this would make the destinies of the whole earth. And, oh, what a baptism of power it will be for those who are present to see hands that have been manacled for Christ lifted in praise and blessing unto the same God who released Peter from prison. Some things you will not like, if you go. For instance, it is not a pure Democracy such as we in the South like and the Constitution and By-Laws are manifestly oligarchical at some places. It lays too much restriction and limitation upon the membership. There is too much parliamentary despotism in the fundamental law. But

these things can be changed and they ought to be changed. American Baptists led in the organization of this body and ought to impress their ideals strongly upon it.

The Origin of the Alliance.

The Pan-Presbyterian Assembly of some years ago seems to have furnished occasion for the first idea of the Baptist World Alliance. Dr. Landrum came into the Religious Herald office one day when editor Pitt was pulling his hair and racking his brain for a subject for editorial discussion. He said to Landrum: "Give me a subject for an editorial." Landrum said, "Why don't you write about a Pan-Baptist Alliance?" (or Congress probably was the word.)

Pitt wrote the editorial and it was probably spoken of by other papers, but was not pressed especially. Later the Baptist Argus edited by the broad-visioned Dr. Prestridge, took up the slogan and kept sounding the call for such a meeting until the clans came to the rally and the Alliance was organized in London about five or six years ago.

What Will It Accomplish?

First it will reveal a common bond of unity and sympathy among all Baptists on the face of the earth. Our church policy is decided as "a rope of sand," but I venture to believe that in essential elements Baptists are the most homogenous people in the world.

Secondly, it will promote a better understanding throughout the entire Baptist family. We need to know one another's view point on both doctrinal and practical matters.

In the third place, it will give a tremendous impetus to the cause of soul liberty in all the nations. When the persecuted brother of Russia looks into the faces of his free American fellows and sees what liberty has done here, he will go back with a stouter heart and brave to suffer and to die if need be, to gain the same prize there. When we look into his countenance, we shall apprehend his trials and our hearts will warm toward him and his own. Then we shall lend a helping hand by building the Russian Theological Seminary and by the founding of the great European Baptist University of which we have heard and have read.

But perhaps the greatest good to accrue from the great gathering will be a vision of the lost nations and the Baptist opportunity and consequent responsibility to take the saving gospel message to all men. This is the time of unparalleled opportunity. The clock of Providence is striking the hour of duty, and, in a sense, of destiny, for Baptists.

Never was there such privilege to win the whole world to Christ and never has the whole earth had its ear so turned to the key hole to hear what the Baptists will say. An American man of letters and a German professor stood on the Alps and viewed historic Italy. The American in appreciation of the past, said, "Glories of the past, I salute you!" The German with a keener insight and a more prophetic ken, looked away

to the fatherland and shouted, "Glories of the future, I salute you!"

Let me in closing nominate one of the foremost Baptists of all the world, a Mississippian, a great preacher, teacher, and religious philosopher for the President of the Alliance—E. Y. Mullins.

L. E. BARTON.

Interesting Facts.

To the average Sunday School student it is scarcely known what and who are the composers of the splendid lessons we study from quarter to quarter. True, we know our lessons are gotten up by the International Sunday School Committee, but it is not known what figures largely in that great sphere.

In the Seminary mid-winter lectures just closed, were some most able addresses giving the fullest information concerning the workings of the International S. S. Committee. They were delivered by our own beloved and unexcelled John R. Sampey, of the Seminary faculty. Dr. Sampey, himself has been a most useful member of this committee for fifteen or sixteen years. He was elected to succeed the venerable Dr. Broadus, at his death. To us who are under the daily influence of Dr. Sampey, it is a matter of greatest love and most profound appreciation that we have heard these able and these instructive addresses, and I feel that our Baptists all over the world rejoice in what he is doing for the world-wide freedom of God's truth in the hands of the millions of the young hearts and minds in this generation. We are told that Dr. Sampey has greatly promoted the lessons in the Uniform System of study. The question of the graded system was mentioned. Brethren, it is through no better channel or by no surer method that the truth will be given to the world than by such faithful and true men of God as Dr. Sampey. Let us thank God for him and his untiring efforts in the betterment of our Sunday School study. On his uncompromising convictions have turned numbers of times the lessons for the millions of earth's little ones.

Other committeemen have grown weary of the task. Some have fallen under the fire of criticism, but, through it all Brother Sampey has come and as true to his purpose as he is true, he has endured and has labored for what he so anxiously prays and earnestly strives to do—the enthronement of God's own word for the life and the light of men. Brother pastors, send to the S. S. Board at Nashville and secure a copy of these addresses as early as they are from the press. You will know more about the Sunday School and it will cause you to realize that we, the Baptists, are justly proud of what our representative is doing, not merely for us, but for all of the whole world.

W. B.

Love and death are the two great hinges on which all human sympathies turn—Hayden.

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First it will reveal a common bond of unity and sympathy among all Baptists on the face of the earth. Our church policy is decided as "a rope of sand," but I venture to believe that in essential elements Baptists are the most homogenous people in the world.

Secondly, it will promote a better understanding throughout the entire Baptist family. We need to know one another's view point on both doctrinal and practical matters.

In the third place, it will give a tremendous impetus to the cause of soul liberty in all the nations. When the persecuted brother of Russia looks into the faces of his free American fellows and sees what liberty has done here, he will go back with a stouter heart and brave to suffer and to die if need be, to gain the same prize there. When we look into his countenance, we snail apprehend his trials and our hearts will warm toward him and his own. Then we shall lend a helping hand by building the Russian Theological Seminary and by the founding of the great European Baptist University of which we have heard and have read.

But perhaps the greatest good to accrue from the great gathering will be a vision of the lost nations and the Baptist opportunity and consequent responsibility to take the saving gospel message to all men. This is the time of unparalleled opportunity. The clock of Providence is striking the hour of duty, and, in a sense, of destiny, for Baptists.

Never was there such privilege to win the whole world to Christ and never has the whole earth had its ear so turned to the key hole to hear what the Baptists will say. An American man of letters and a German professor stood on the Alps and viewed historic Italy. The American in appreciation of the past, said, "Glories of the past, I salute you!" The German with a keener insight and a more prophetic ken, looked away

to the fatherland and shouted, "Glories of the future, I salute you!"

Let me in closing nominate one of the foremost Baptists of all the world, a Mississippian, a great preacher, teacher, and religious philosopher for the President of the Alliance—E. Y. Mullins.

L. E. BARTON.

Interesting Facts.

To the average Sunday School student it is scarcely known what and who are the composers of the splendid lessons we study from quarter to quarter. True, we know our lessons are gotten up by the International Sunday School Committee, but it is not known what figures largely in that great sphere.

In the Seminary mid-winter lectures just closed, were some most able addresses giving the fullest information concerning the workings of the International S. S. Committee. They were delivered by our own beloved and unexcelled John R. Sampey, of the Seminary faculty. Dr. Sampey, himself has been a most useful member of this committee for fifteen or sixteen years. He was elected to succeed the venerable Dr. Broadus, at his death. To us who are under the daily influence of Dr. Sampey, it is a matter of greatest love and most profound appreciation that we have heard these able and these instructive addresses, and I feel that our Baptists all over the world rejoice in what he is doing for the world-wide freedom of God's truth in the hands of the millions of the young hearts and minds in this generation. We are told that Dr. Sampey has greatly promoted the lessons in the Uniform System of study. The question of the graded system was mentioned. Brethren, it is through no better channel or by no surer method that the truth will be given to the world than by such faithful and true men of God as Dr. Sampey. Let us thank God for him and his untiring efforts in the betterment of our Sunday School study. On his uncompromising convictions have turned numbers of times the lessons for the millions of earth's little ones.

Other committeemen have grown weary of the task. Some have fallen under the fire of criticism, but, through it all Brother Sampey has come and as true to his purpose as he is true, he has endured and has labored for what he so anxiously prays, and earnestly strives to do—the enthronement of God's own word for the life and the light of men. Brother pastors, send to the S. S. Board at Nashville and secure a copy of these addresses as early as they are from the press. You will know more about the Sunday School, and it will cause you to realize that we, the Baptists, are justly proud of what our representative is doing, not merely for us, but for all of the whole world.

W. B.

Love and death are the two great hinges on which all human sympathies turn—Hayden.

The Baptist Record

Capital National Bank Bldg., Opposite Postoffice.
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Mississippi Baptist Publishing Company

T. J. BAILEY, Editor and Manager.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter.

When your time is out, if you do not wish
paper continued, drop a card. It is expected
that all arrears will be paid before ordering
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In a private letter from Rev. W. F. Yar-
borough, now the pastor of the Parker Mem-
orial Church at Andiston, Ala., is breathed
a spirit of hopefulness and of happiness.

The Sunday School Convention, which
meets in Columbus on March 21-23, 1911,
promises to treat to those who attend. Some
of the country's leaders in Sunday School
work are expected to be there.

The Colonial Domes in Mississippi pre-
sented a memorial tablet to the Mississippi
department of Archives and History, Febru-
ary 23, 1911, in the Senate Chamber at Jack-
son, Miss. The exercises were quite inter-
esting.

Associational Minutes.

We have made quite a number of appeals
for minutes; and, while many have been sent,
those of the following associations have not
been received:

Bethel, Carey, Chester, Choctaw, Cop-
pall, Hockcast, Hobolochitto, Hopewell,
Judson, Little River, Liberty, Lincoln Coun-
ty, Mississippi Creek, Mississippi, Monroe Coun-
ty, New Liberty, Oktibbeha, Pearl River, Rankin Coun-
ty, Red Creek, Tishomingo, Tippah, Tishomin-
go, Tishomingo, Trinity, West Judson.

Will some brother in each one of these
Associations interest himself in the matter
of preparing our Baptist history to the extent
of sending us a copy of his minutes?

Rev. Charles A. Otken, who recently died
at his home in M. Comb, was a Baptist min-

ister and educator, being at the time of his
death, Superintendent of Public Education
for Pike County. We extend to the sor-
rowing relatives our sympathy in this dark
hour.

Laymen's Missionary Movement.

Clinton, Miss., February 5th, 1911.

Three months of our Convention year have
gone by, and we have almost the whole of
our great task to accomplish. Nine months
are left to us to take Mission offerings in
the seven hundred churches that gave nothing
at all to missions last year, not to speak
of those that did not contribute to all the
missionary objects. We have a task before
us for full grown men, for full-grown Chris-
tians. It is a task that will take time and
energy, labor and love, consecration and
money. Brother, the Baptists of Mississip-
pi are trusting to you to carry out this great
task in your district. Will you do it?

Our plan now is to divide each association
into at least four districts, and have a rally
in each district in the month of April. Get
in touch right a way, if you have not already
done so, with the laymen, chairmen, and the
Home and Foreign Vice-Presidents. If
no laymen chairmen were appointed at the
last meeting of the Association, you have au-
thority to appoint one to serve until the next
meeting of the Association. Appoint a
time and place to meet with these three, and
all the pastors you can get to meet with you.
A personal letter urging the importance of
this step, will bring most of them. At this
meeting you can divide the Association in-
to districts or groups of churches, and select
a church in each group where the April
meeting is to be held. You can also ar-
range the program. I will send you next
week a suggested program. Make a list of
the noncontributing churches with their pas-
tors, and arrange at this preliminary meet-
ing, if possible, a time at which pastor will
take a mission offering. This is the impor-
tant thing to arrange now. Make a list like
this:

Church, Nebo; Pastor, John Jones; Postof-
fice, Ora; Time promised for offering, 3rd
Sunday in May.

As soon as you get the Associations divid-
ed into districts, send me a list showing the
times and places of meetings in April. Al-
so send me a list of the non-contributing
churches and pastors and the dates set for of-
ferings. I want this list particularly, as
I want to write to each pastor now, and
again just before the date of his offering.
Now to recapitulate:

1st. Call preliminary meeting in each as-
sociation of laymen Chairman, Home and
Foreign Vice-Presidents and pastors.

2nd. Divide at this meeting the Associa-
tions into districts.

3rd. Arrange time, place and program
for at least four rallies in April.

4th. Prepare your list of non-contribut-
ing churches and pastors and fill out dates
for offerings.

5th. Send me a list as soon as possible.

We have now seven weeks to make all of

these arrangements. If I can help you in
any way, call on me. This is what I am
for. I will write personal letters to your
pastors or the laymen, send literature, or
do anything else in my power to help. Look
for program. I am trusting in you. With
prayers for our success, I am,

Fraternally,

J. L. Johnson, Jr., Chairman.

Arrangements for Meetings.

As previously announced, we shall return
to the evangelistic work under the State
Board, on the first of March. The first
meeting will be with Brother J. H. Newton,
at the Second church, of Columbus, Miss.
We beseech God's people to pray for the
success of this meeting. We have invita-
tions for other meetings scattered around
to the middle of August, but there are some
vacancies, and if the pastors and churches
feel led to use us, we will endeavor to ar-
range to serve them. May God's richest
blessings rest upon all of His people. For
the present, my address is

Bryan Simmons,
Jackson, Miss., care of Baptist Record.

Come to Columbus on March 21-23.

The State Sunday School Convention is
to meet in the First Baptist church, Colum-
bus, March 21-23, 1911. We are mak-
ing preparation to welcome, entertain, and
instruct and inspire many hundreds, and ev-
en thousands of people.

Brethren and sisters, COME. We shall
be happy to have you within the gates of
our city, and in the homes of our own peo-
ple.

Yours in great expectation,
W. A. Hewitt.

Columbus, Miss.

Clarksdale.

Brother Hunt and wife came to us on last
Thursday night, the 9th, and have joined
hands with us for a great battle with us
here against sin. Yesterday we had a reast
of gospel truth at the morning and the night
services, the subjects discussed being, "heir-
ship with God" and "Justification."

In the afternoon Brother Hunt preached
the ordination sermon at the Second Baptist
church (Col) where two young men were
set apart to the gospel ministry.

The prospects are most encouraging for a
great meeting and let not the brotherhood
cease to pray for a glorious work of grace
in the hearts of the people.

Let me say that thirteen more have re-
plied favorably to our request for help to
complete our parsonage. Again, we thank
these twenty-three who agree to share in a
most worthy work.

C. T. Kincannon.

Announcements.

The Baptist World Alliance will meet in
June in Philadelphia. Mississippi will be
entitled to about one hundred and fifty mes-
sengers who will be selected from the State
at large from the names of brethren who

are proposing to attend this great Conven-
tion will send their names to the under-
signed.

There is a fee of two dollars expected of
each one on entering, used to help meet the
expense of the American committee.

With the close of this month, the State
evangelists, Brothers Simmons and McMillin,
will be eligible for evangelistic meetings, and
any church desiring their services will please
correspond with either of them, or myself.

A. V. Rowe.

Signs of Promise.

A cheering word from Durant tells about
the subscription that makes the annex a cer-
tainty, and along with the letting of con-
tract is a foreign mission collection that
reaches \$266.60. Down at Yazoo City, with
smiling faces and heartening words, they
talk of the \$225.00 for same cause, while over
at Clinton the figures run up so close to
\$500.00 for State Missions, that pastor and
people feel that they must have the balance.
West is rejoicing after a long silence in the
pulpit, in the ministration of M. J. Derriek,
and may be that's why the collection for
Home Missions was lifted so easily, but they
had a knack of doing things to help others
have preaching even when they were deni-
ed. Hernando joins the moving column
with \$125.00 for Foreign Missions, while at
Ackerman the Association apportionment
was overreached, as was the case at French
Camps, and so did the Yoekanookany folks,
and McCool reaches high water mark at
\$271.00. The W. M. U.'s have done nobly,
ranging all the way from one dollar to one
hundred and fifty dollars. These are but
the beginnings of the great work before us.
With praying and giving, we will join hands,
for a victory that shall be to the praise and
glory of his grace, whose we are and whom
we serve.

A. V. Rowe.

"The Root of Evil," by Thomas Dixon;
this book is published by Doubleday, Page
& Company, New York, and sells for one
dollar and twenty cents. Pp. 406. This
book has just come into my library and is
the last work of Mr. Dixon under the above
title. This last production, as all his for-
mer works deals with the evils of American
society. He presents his subject with a
frankness and a thoroughness of knowledge
that at once commands the admiration of
the reader. His charming manner of story-
telling, beautiful diction, power of language
and the flights of the imagination, together
with his ability to keep at all times the story
within the bounds of truth and true to na-
ture, make this a wonderful book. He at
once grips the reader from which it is prac-
tically impossible to deliver oneself until
the story is finished. This book seeks to
inspire the young to choose the pure and
the noble in forming life's purposes and in
the choosing of life's ideals, and to them it
should be a real inspirator. But a telling
blow to all who sell themselves, soul and
body for the greed of gold. This is indeed

a great book and I predict for it a wide cir-
culation and a favorable response from a
large proportion of American audiences, and
less criticism than has been brought against
each of his former works.

D. W. Bosdell.

Biloxi, Miss.

Prepared to Die.

The peace that belongs to a Christian,
prepared to meet Jesus, at a moment's no-
tice, was strikingly shown at the recent rail-
road wreck on the New York Central at
Batavia, N. Y. The people, who were try-
ing to get the men from under the engine,
which was lying on its side upon the wreck-
ed Pullman sleeper, heard calls from the
inside for help but they could not find just
where the man was lying until he waved a
stick through a hole in the wreckage. As
quickly as possible, they raised him and they
lifted the man upon an improvised cot. He
said: "Telegraph my brother in Detroit,"
giving him the name, street and the num-
ber, "and tell him to tell my wife." A
moment later, he said, with a look of quiet
peace: "I am a Christian and am not
afraid to die." They carried him to the
hospital and a few hours later he had gone
to meet the Judge of all men of whom he
was not afraid.—H. M. C.

Harsh Criticisms.

Keep clear of personalitie sin conversa-
tion. Talk of things, objects, thoughts.
The smallest minds occupy themselves with
persons. Do not needlessly report ill of
others. As far as possible dwell on the
good side of human beings. There are fam-
ily boards where a constant process of de-
preciating, assigning motives and cutting up
character goes forward. They are not
pleasant places. One who is healthy does
not wish to dine at a dissecting table. There
is evil enough in man, God knows. But it
is not the mission of every young man and
young woman to detail and report it all.
Keep the atmosphere as pure as possible and
fraught with gentleness and charity.—John
Hall.

The Peace of God.

As the apostle meant it, there is a gra-
cious exuberance in his assurance to the
Philippians that the peace of God which
passeth all understanding, should keep
their hearts and minds through Christ Je-
sus (Phil. 4:7). This peace is known truly
as an experience. As a theory it does not
satisfy the mind or the heart; but whose
hath felt it catches the spirit of the apostle's
exhortation and rejoices in the conviction
that neither "death, nor life nor angels, nor
principalities, nor powers, nor things pres-
ent, nor things to come, nor height, nor
depth, nor any other creature shall be able
to separate us from the love of God, which
is in Christ Jesus our Lord." This love
and this peace are inseparable; what God
hath thus joined together, can not be put
asunder in any soul.—O. P. Fitzgerald.

Prayer.

Not supplication, but communion,
And love, the shrine;
Not telling beads, but childlike union
With the divine.

'Tis feeling what no words can capture,
Though music-shod;
It is the spirit's holy rapture
That God is God.

—Gottfried Halt.

The Meaning of Christianity.

Let us not miss the meaning of Christian-
ity as it comes to us and claims us. We are
chosen, we are called, not to die and be sad-
ed, but to live and to save others. The
promise of Christ is a task and a reward.
For us here is a place in the army of God,
a mansion in the heaven of peace, a crown in
the hall of victory. But whether we shall
fill that place and dwell in that mansion
and wear that crown depends upon our wil-
lingness to deny ourselves and take up our
cross and to follow Jesus. Whatever our
birthright and descent, whatever our name
and profession, whatever our knowledge of
Christian doctrine and our performance of
Christian worship may be—when the great
host is gathered in the city of God, with tar-
tered flags and banners glorious in their
blood-stained folds, with armor dented and
swords worn in the conflict, with wounds
which tell of courage and patient endur-
ance and deathless loyalty—when the Cele-
stial Knighthood is assembled at the Round
Table of the King, our name will be unspeak-
ed, our crown will hang above an empty
chair, and our place will be given to ano-
ther, unless we accept it now, with sincere
hearts the only gospel which can deliver us
from the inertia of doubt and the selfish-
ness of sin. We must enter into life by
giving ourselves to the personal Christ who
unveils the love of the Father in the hu-
man life, and calls us with divine authority
to submit our liberty to God's sovereignty
in blessed and immortal service to our fel-
low-men for Christ's sake.—Henry Van
Dyke.

Jesus Christ is going to win in this cam-
paign. The only question is, shall you and
I be crowned victors with Him in the final
conquest of the world?—J. Campbell
White.

Repentance is the ploughing of the ground
which needs to be torn up, while faith sows
the living seed, which strikes out roots and
grows in the pulverized soil.—James Me-
Cosh.

Take your life day by day and hour by
hour. Do not look too far ahead. If you
are suffering, you have only to suffer for
that day. If you have an anxiety God un-
dertakes to see you through it, but only day
by day. One of the great secrets of a hap-
py, calm and strong life is to pray day by
day, and trust day by day.—Bishop of Lon-
don.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Lesson 9.

February 26.

1 Kings 21:11-20.

Elijah Meets Ahab in Naboth's Vineyard.

Golden Text: "Take heed and beware of covetousness." Luke 12:15.

The time of this lesson is doubtless a few years after the Sunday's. The place was Jezreel, about half way between Mount Carmel and Samaria, where Ahab had a Summer Palace. Review the last lesson and this, we have an account of the call of Elisha, and the war between Benhadad of Damascus and Ahab. Be sure to read the entire chapter.

What has occurred between the last lesson and this?

Tell the bare story of Naboth's vineyard.

Where was this vineyard?

Why did Ahab desire it?

What did he offer Naboth for it?

What was Naboth's reason for refusing to sell? (Numbers 36:7.)

How did Ahab take the refusal?

How did Jezebel find out the matter?

How did she bring Ahab out of the sulks?

What was the plan?

Who were the "elders and the nobles?"

(The representative men of the old families; she does not pick out such as she knew she could use.)

Who aided her to carry out her evil plan?

Were these false fellows hard to secure?

Why did Jezebel go to so much trouble, instead of securing the land outright? (In order that she might seemingly carry out the law.) See Lev. 17:2 and Ex. 22:28.

Verses 11-20. Did her plan succeed?

What did Jezebel then do?

What did Ahab do?

What had Jezebel not counted on?

Why was he so bitter of Elijah so bitter?

Why did she have reason to think that Elijah was safely out of the way?

How did Elijah feel when he heard the news?

What did he do?

Where did he find Ahab?

What did Ahab say?

What did Elijah answer?

What two great crimes had Ahab committed?

What punishment did Elijah predict for him?

What was to happen to his family?

What was to happen to Jezebel?

Why did Jehovah cause Elijah to meet Ahab on the very site of the vineyard that led to the murder?

How does this lesson show the courage of Elijah even more than the scene on Mount Carmel?

Was Ahab any more vicious than the leading men under him?

Why did he fear Elijah, yet not fear God?

When and how was Elijah's prophecy to Ahab fulfilled? (1 Kings 22:37, 38; 2 Kings 9:30-37.)

Read again verses 27-29 in this chapter, and tell what you learn of the forgiving spirit and the long-suffering of God toward His people.

SEEK FURTHER ANSWERS.

Which are worse, the sins that injure only me or the sins which injure my neighbor?

What are some of the sins that injure others?

What are some of the sins that injure only you and me?

Do evil people in proportion to their wickedness hate the good?

How do you explain the attraction Jesus had for very bad people?

How does one who is wholly in the right behave when he fails to get what he wants?

How does a man who is in the wrong behave under such circumstances?

Did Jezebel's part in this affair have anything to do with Ahab's responsibility and guilt?

If another man's sin brings me money or office, may I accept it with a clear conscience?

Had drought or famine or warning from God had any effect at all on Ahab?

Do people often descend to such extreme wickedness?

Give the Golden Text.

Will covetousness today work the same evil it did then?

What is covetousness?

What are some sins like Ahab's that are committed today?

What perils come with riches?

Does it pay to be tricky, to cheat, to steal, to lie?

What was Ahab's greatest sin? (Weakness.)

Is weakness wickedness?

Might not his greatest sin have been selfishness?

Is selfishness ever a virtue?

Is misrepresentation in selling goods stealing?

Is gossiping stealing?

What is the main lesson you get from this story?

—Margaret McRae Lackey.

Superficial Optimism and Unnecessary Pessimism.

The man who sees things with the eyes of Christ, who has the courage of his convictions to speak out what he sees, and who courts not the favor of an applauding multitude will not always play on the "optimistic string." It is quite popular in this age to be an optimist. Men are coming

more and more to worship humanity instead of God; and instead of imitating David in "showing forth all God's wondrous works" they proudly point to man's achievements. Hence, the optimism that exalts man, and flames forth his stupendous progress will never lack for an appreciative audience.

It is true that the world is forging onward with unparalleled swiftness, but the question Christianity would propound is: "Is this onward movement an upward movement?"

The passenger on the flying express train in the valley is moving onward so fast that rocks and trees and hedges seem only a blur, and no impression of scenery is left upon the mind.

But yonder toiling mountain-climber, moving at the rate, perhaps, of less than a mile per hour, beholds visions of beauty and is awed to rapt silence by the glories of sunsets and of sunrises that can never ravish the eyes that peer through the smoke-begrimmed car-window. True progress is always upward. Christian optimism is that which takes hold on the future and in spite of the sins and the corruption of the present, in the very face of the seeming triumph of evil, talks confidently of Satan's overthrow and the constant reign of everlasting peace with Christ as king. No matter what may be the condition of the present, they will not obstruct the plans of God; but good shall ultimately triumph.

The optimism that sees only the good, or if it sees the evil, minimizes it, is the "superficial optimism" that the world admires. It is foolishness to pretend that the evils of unregenerate humanity are growing less. Only he who purposely stops his ears can fail to hear in the crash and the roar of the onward progress of the world, the groans of the downtrodden, the cry of the broken-hearted, the curses and blasphemies of the sin-blighted outcasts, the gibbering of the drunkard, the boastful proclamations of infidels and "higher critics" of misleading doctrines and theories which were hatched in hell. We need only open our eyes to see the depravity of modern society. And even governments and courts show that men of all stations are worshipping everything else but God. There is more evil in the world today than ever before in its history, for there are more people and men of all ages have been pretty much alike.

The millennium will never come through the transformation of the whole world into a brotherhood of Godly and peace-loving men, but by a separation of the good from the bad. The achievements of men are not leading them Godward. It is the duty of Christianity to publish facts, whether they are popular or not. Have no fellowship with the unfruitful works of darkness, but rather reprove (discover) them. To discover them is to uncover them—and let them be known. There is no sign of remedying a defect until the defect is known.

Brethren, because optimism is popular, shall we hold back facts? Is the world and our environment to be the potter and

we the clay? Why did God give a will to men? Throw a dead duck in the current and he always floats with it—it takes a live duck to swim up stream.

As a young minister, I feel that this is a very important subject for study for all the young men who are just entering upon this great calling. Shall we obey men, or God? Shall we do what men wish us to do, or shall we track the word of God? A "man-called" preacher may afford to be a "time-server," but a messenger, indeed, will stem the current and combat evil tendencies wherever found. He who makes a constant companion of Jesus will never know the fear of man's disapproval. O, that we all might have hearts of courage as firm, as inflexible as the rock-ribbed mountains, and yet as tender as the daisy that peeps up from the crevice in its side. The writer was informed in the beginning of his ministry two years ago, that it was not "popular to preach on the evils of society." But to always be optimistic and to preach about the progress, etc., if he wished to be popular. But the question is not what is popular, but what is right.

We need to pray for a true vision of both the evil and the good and without either "minifying" or magnifying, use our vision for God's glory.

Many of us are administering anaesthetics to our churches by our "superficial optimism." We lull them to sleep by our sugar-coated sermons lauding their perfect performance of duty when we ought to be showing them the strength of their enemy and drilling them for the battle. To under-rate the opposing force is liable to cause a lack of preparedness to meet them. The United States would need no volunteers to defeat the Republic of Hayti; but to meet England or Germany would require every available man.

My brethren, it is time that we get a true estimate of conditions and proclaim to God's hosts the strength of these opponents of righteousness—these foes of light, that every man may be "in his place," not only on the defensive but aggressively attacking the enemy. Yet, the pessimist has no place in the ranks. If the editor bears with this article, we will discuss "Pessimism" next.

Chas. F. Andrews.

Braxton, Miss., Feb. 9, 1911.

Ordination Among Baptists.

The Baptist people have not come to an agreement upon several subjects, and among these is that of ordination.

1. Just what is involved in a call to the ministry has much to do with the difference in practice among our people. One group has held that a divine call to the ministry carries with it the divine authority to render all the service necessary to bring in the kingdom, to preach, administer the ordinance and organize those confessing Christ into churches. Those holding this view see nothing more in an ordination than a formal recognition of the brother's call from God. The called brother has all the authority that

he needs. All he could desire in addition, would be a recognition of his call, and all, any church could presume to extend to such an one, would be a recognition of his divine communion. Brethren who hold this view of the call to the ministry are prepared to claim that there is no New Testament authority for ordination as is practiced among our Baptist people. Recognition is all they deem necessary, and that is all ordination means to them. Those holding this view have seen their way clear to receive alien immersion. Since the authority to baptize goes with the call to preach, they agree that a duly authorized administrator is necessary to valid baptism, but a divine call carries with it due authority to administer the ordinances.

2. Another group holds that a divine call does not carry authority to administer the ordinances but only to preach. With these ordination carries with it an investment from the churches or church of the authority to administer the ordinances, or even to take rank among the duly qualified forces of organized Christianity. Hence, a church which should call an unordained brother to her pastorate would be in grave disorder, and such brother clearly ineligible to the pastorate. The authority is lodged in the church and God Himself does not put men into the ministry in disregard of the authority that has passed from his hands over to the hands of the church.

3. But granting that ordination does confer authority, there is lack of uniformity in the exercises of this authority. (1) Whether the church in ordaining a brother shall proceed on her own competency and ordain one to the ministry without asking the advice of the sisterhood of churches. Some churches have acted on this view, and individual church through the pastor in charge, and one or two other ministers holding membership in the ordaining church, has "set apart a brother to the full work of the ministry." In such cases the authority to ordain is claimed to be in the individual church and not in the sisterhood of churches. On the same principle individual churches have assumed a right to depose an ordained brother from the ministry, and that, too, while he was the pastor of other churches. Others have held that the authority to ordain is not in any one church but in the sisterhood of churches, so, in such cases, a council, or presbytery is called to advise with the ordaining church. Since these are equally concerned in deciding, who shall be a duly accredited minister among them. (3) There is a lack of agreement in principle and practice, respecting those who shall render the ordaining service. Some hold that only ordained ministers are qualified and take part in the ordination. So a presbytery is called and these set apart the candidate to the ministry. The authority invested in the church to ordain is not denied, but the instrument he is to employ is prescribed. It must be a presbytery. (4) Again, it is held that the ordaining power is the sisterhood of churches and that a council of these must

be called by the local church composed of laymen in part and of ordained preachers in part. In such cases the ordination is jointly the act of the sisterhood of the churches and the local church takes the initiative, since the brother to be ordained holds membership with the local church. The sphere of work to which he is called looks beyond the limits of the local church and involves the work and interest of sister churches. These are all charged with the responsibility of guarding against unworthy and incompetent men in the ministry.

It could be wished that some uniformity of view and of practice might obtain among our people, but how far away we are from this longed-for goal, no one can tell.

R. A. Venable.

Amory.

Baptist Record:

Enclosed find two dollars for my subscription this year.

We are moving along fairly well, I think, here. The ladies' aid society is enthusiastically at work to raise a thousand dollars for the hospital at Memphis. Monthly payments on a fine piano which they had bought for the church seemed to be a burden, until they undertook a real task. Now, the payments are made clear ahead with no worry. Our congregations have increased very largely of late. The Sunday School holds its own against an epidemic of measles, while the Sunbeams and the Juniors were never better. We have the best trained set of children that I ever saw, possibly with one exception, and those were three or four years older than ours. Westport church of Kansas City, made a specialty of a sort of theatrical training. We do not compete in that line.

During my three years, the church has paid for all purposes \$7,500, and received more than eighty members. Yesterday morning twenty-five per cent was added to the pastor's salary. I take this as an indication that there is no urgent call for my going elsewhere. The tension between the denominations is less taut than since I arrived. Taking the situation all in all, we are, as I see it, in better shape for work than since I came. Our greatest need is that there should be a utilization of the talent that we have.

In money matters the word of the church is as good as a cashier's check. Nor is this the only noticeable excellence. Grumbler's get scant attention here. "Aunt Whine" or "Uncle Grumbler" would be lonesome here. As J. B. Gambrell said of the Florida Baptists, so of these, "If they have any dirty washing to do, they hang it on the back fence." In my letter of acceptance, when called here, I wrote, "I'm coming to Amory to stay," which thing I shall proceed to settle myself down for, until conditions that seem to be of the Lord, indicate otherwise.

Yours to count on,

J. F. Hailley.

Amory, Miss., Feb. 12, 1911.

WOMAN'S WORK.

J. H. RILEY, Editor, Jackson, Mississippi

Direct all communications for this department to Mrs. G. W. Riley.

Woman's Central Committee:

MRS. J. A. HACKBERRY, Meridian, President of Central Committee.
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN-BARNES, Meridian, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. MCCOY, Canton, President.
 MRS. A. J. AVENUE, Canton, Vice-President.
 MRS. GEO. W. RILEY, Jackson, Recording Secretary.

Opportunity

I saw her come at dawn, the morning light.
 Her face all radiant with the sun-rise glow.
 Of hope and promise on her lips and hair.
 Her eyes dream-land as one through the night.
 Stares long and wondrous glory there.
 Timid, I paused, and then I saw her go.

Full down the early years I saw her go;
 Mastered my doubts and sit me down to wait,
 Ready to touch her robe when she returned.
 It seemed not long before the lonely snow,
 Of age closed in, where the sunrise burned.
 Erstwhile, the magic spread its slate.

It seemed not very long to wait—
 A light's bloom
 Droned on—I heard while
 with anxious breath
 The vigil bound. A sad-ow came.
 I saw it stir across the silent gloom;
 "Tis she," I cried, and rose to call her name—
 But it was death.
 Percy M. Cushing, Hampton's.

Missionary

Feb. 26, Sunday—
 Rev. and Mrs. A. M. Bostick, Poehow, China, B. A. 25:5.
 Feb. 27, Monday—
 That Royal Ambassador may be faithful.
 Feb. 28, Tuesday—
 That "Personal" be the determination of every believer during 1911.
 March 1, Wednesday—
 For all Frontiers, Missionaries and wives, Deut. 30:14.
 March 2, Thursday—
 That boxes for Frontiers Missionaries may be sent to their needs. I Cor. 14:10.
 March 3, Friday—

For Missionaries just starting out to their fields. Num. 6:26.

For Miss Buhlmaier and her assistants. I Thess. 5:14.

By request of the W. M. U. at the State Convention in Greenwood, those two admirable addresses, "Beginning at Jerusalem" by Mrs. P. I. Lipsey, and "Our Training School" by Mrs. Mahaffey, were put in permanent form, in a neat little tract, and are now ready for distribution. They can be obtained from the Central Committee, at Meridian.

At this critical time for Home Missions, Mrs. Lipsey's article is extremely timely and should be in the hand of every worker. And in passing let us remark, that every society should have a fund for just such purposes, and when helpful literature is published the Secretary should immediately send for sufficient copies to furnish her society.

Mrs. Mahaffey's paper filled a need and is destined to do great good.

In this connection it gives us pleasure to publish the following letter:

Louisville, Ky., Feb. 14, 1911.
 Mrs. W. R. Woods,
 Meridian, Miss.
 My dear Mrs. Woods:—
 I want to thank you truly for the leaflet of the Training School which you so kindly sent me. It is a most interesting and valuable paper and we appreciate very sincerely your having gotten it out.

Would it be possible for me to have two or three more copies of it? The history of the beginning of the School, I believe, has never been put in print before, and Miss Leachman especially, who was herself one of the first students, is very anxious for a copy of this leaflet.

Again thanking you most heartily for your kindness, I am,
 Faithfully yours,
 Maud Reynolds McClure.

At this writing the Home Mis-

sion literature is in the hands of the Associational Vice-Presidents and we hope also in the hands of the various unions.

It is sent out with prayer and anxious hope that the stimulus from its use will result in a great wave of zeal that will materialize in a glorious and joyful offering unto the work.

The need is so pressing, the time is so short and Mississippi women far behind their apportionment.

Remember our motto, "Whatsoever He saith unto you, do it," and "What thou doest, do quickly."

Woman's Missionary Union and Home Missions.

The Woman's Missionary Union proposes to raise \$95,000 for Home Missions this year. The Home Board urgently needs every dollar of the amount, if we are to close the year free from debt. Indeed, we would be greatly rejoiced if our devoted sisters would go above their apportionment this year.

During the first half of the fiscal year the Societies and Bands gave a total of only \$7,828 for Home Missions. It is perfectly apparent that most of the \$95,000 must be raised during the week of Prayer if at all. The Home Board pleads with every Society and Band to do its full part. Let us gird ourselves for heroic effort in the greatest and most blessed enterprise for the welfare of America that was ever undertaken.

Our Home Mission Work was never more needed or more successful than now, and our receipts were never further behind. With \$40,000 more expense than last year the receipts are less than at this date last year. We are heavily in debt at our Atlanta banks, for the modest salaries of the workers must be paid or else they will actually suffer.

These workers are for Southern Baptists creating untold spiritual values in our own land—val-

Make your arrangements to visit the Mississippi State Fair Oct. 24 to Nov. 2, 1911. Jackson, Miss.

Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which he is too tough for him to puncture. We handle direct from Producer, the three LEADING varieties and EARLIEST maturing cotton known.
 We are State Agents for Mississippi and Louisiana for the celebrated Mabane Big Boll Triumph, Toole's Early Five Lock Prolific. Also handle Shanks Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 28 to 45 per cent lint at the gin. Write us for prices, testimonials and advertising matter.
 We are headquarters for field seed of all kinds. Write us for prices on White Spanish Peas, Seed Corn, Field Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.
 Will also carry stock of the above varieties, cotton seed in New Orleans, La., to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to

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Would you like to eat all you want to, and what you want to without having distress in your stomach?
 Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?
 Then send us 10 cents to cover cost of packing and we will mail you absolutely free one of these wonderful Stomach Drafts. They relieve the bowels, remove soreness, strengthen the nerves and muscles of the stomach, and soon make you feel like a new man or woman. Suffer no longer but write today enclosing 10 cents for postage, etc., and get one of Dr. Young's Peptopads that are celebrated because they have cured where medicines alone failed. Write Dr. G. C. Young Co., 634 National Bank Bldg., Jackson, Mich.

ues that are the only sure basis of safety for our children and our own country. We can not neglect the work of the workers except to our own reproach and injury.

We earnestly beg that every member of every Society, with a prayerful study of the needs and opportunities, will make a liberal contribution to Home Missions during this Week of Prayer.

Following is the apportionment of the Union by states for Home Missions this year:

Alabama	\$ 5,500
Arkansas	1,900
Dist. of Columbia	400
Florida	1,700
Georgia	17,300
Kentucky	6,550
Louisiana	2,300
Maryland	1,850
Mississippi	3,300
Missouri	4,000
North Carolina	8,800
Oklahoma	800
South Carolina	12,500
Tennessee	6,500
Texas	9,000
Virginia	12,600

—Home Field.

Delicate Women

"From a thin, nervous wreck, miserable and wretched, I am now enjoying splendid health, and it is all traceable to Dr. Miles' Nerve." MRS. MAUD B. OPLINGER, Philadelphia, Penna.

As a rule women understand the nature of their delicate organism, but overlook the wonderful influence their nervous system has upon their general health. They do not realize that nearly all their ills are directly traceable to the nervous system. Thousands of women have regained their health and vigor by the use of

Dr. Miles' Nerve.

It restores strength to the entire nervous system.

The first bottle will benefit; if not, your druggist will return your money.

Cheap Round Trip Rates

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Alabama, Cuba, Florida, Georgia, New Mexico, North Carolina, South Carolina, Tennessee and Texas. Dates of sale October 15th to April 30th. Final return limit, May 31st, 1911. Liberal stopovers.

For further information apply to S. A. STONE, Ticket Agent, Jackson, Miss.

Phone 303.

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Gulf & Ship Island R. R. Co.

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Main Line—Southbound.

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Lv. Jackson.. 6:00 am	3:30 pm
Lv. Hattiesburg 10:35 am	7:13 pm
Ar. Gulfport.. 1:21 pm	10:00 pm
Columbia Division—Southbound.	
No. 101.	No. 109.
Lv. Mendenhall.. 7:10 am	11:39 am
Ar. Gulfport.. 1:21 pm (No. 5)	2:30 pm
Lv. Jackson.. 2:30 pm	6:00 pm
Ar. Columbia.. 6:00 pm	
Main Line—Northbound.	
No. 4.	No. 6.
Lv. Gulfport.. 7:25 am	2:00 pm
Lv. Hattiesburg 10:30 am	5:43 pm
Ar. Jackson.. 1:55 pm	9:40 pm
Columbia Division—Northbound.	
No. 102.	No. 110.
Lv. Maxie.. 3:55 pm	8:23 pm
Ar. Mendenhall.. 8:23 pm	2:00 pm
Lv. Gulfport.. 2:00 pm	10:02 am
Ar. Jackson.. 10:02 am	6:25 am
Lv. Columbia.. 6:25 am	
Laurel Branch—North and South Bound.	
No. 202.	No. 201.
Lv. Laurel.. 3:00 pm	5:00 pm
Ar. Saratoga.. 5:00 pm	9:40 pm (No. 6)
Ar. Jackson.. 9:40 pm (No. 6)	10:00 pm (No. 2)
Ar. Gulfport.. 10:00 pm (No. 2)	6:00 am
Lv. Saratoga (No. 201)	8:00 am
Ar. Laurel.. 10:00 am	

Connections at Gulfport, Lumberton, Columbia, Hattiesburg, Laurel and Jackson, with all lines.
 For further information, apply to J. L. HAWLEY, General Passenger Agent, Gulfport, Miss.

TEACHERS' TRAINING COURSE.

Picayune High School, March 27th to May 6th. State examination. W. I. THAMES, Principal, Picayune, Miss.

Hampton's Magazine Retracts.

January 31, '11.

Standard Oil Company, 26 Broadway, New York.

Dear Sirs:—In the February issue of Hampton's Magazine there was published an article, written by me, entitled, "Cassidy and the Food Poisoners." In that article I referred to the investigation of Mr. Cassidy with respect to the manufacture and the sale of impure candies in Philadelphia, and made the statement that your company manufactured and sold impure material which went into these candies, and that, when the various dealers were arrested and fined, at the instance of Mr. Cassidy, your company paid the fines.

Upon investigation, I have ascertained that your company was in no way connected with the transactions referred to, and I hasten to retract in the fullest manner all the charges made against your company and to express my sincere regret that I should have fallen in this serious error.

Yours truly,
 Cleveland Moffett.

January 31, '11.

Standard Oil Company, New York City.

Dear Sirs:—Referring to the foregoing letter of Mr. Cleveland Moffett to you, we beg to state that we are convinced that Mr. Moffett was in error in his statements with reference to your company. We greatly regret that this error should have been made. It is the desire of Hampton's Magazine to be accurate and fair in all things. In our March number we will publish this letter and the foregoing letter of Mr. Moffett.

Yours truly,
 Benjamin B. Hampton, President,
 Broadway Magazine, Inc.

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And Build up the System.
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The Southern Commercial Congress meets in Atlanta on March 8th-10th. This Congress stands for the advancement of the South. Every possible effort should be made to widely advertise this meeting and to interest our people in same.

Fish Bite Like hungry wolves any time of the year if you use Magic Fish-Lure. Best fish bait ever discovered. Keeps you busy pulling them out. Write today and get a box to help introduce it. Agents wanted. J. F. Gregory, Dept. 1, St. Louis, Mo.

One Pill One pill at bedtime. Brings morning relief from the headache, indigestion, nervousness, biliousness, due to constipation. If your doctor approves, why not use Ayer's Pills? Then seek this approval without delay. J. C. Ayer Co., Lowell, Mass.

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Baptist Periodicals for 1911

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Superintendent. (Monthly.) 25 cents per year. In clubs of five or more to one address, 6 cents each for one quarter; 25 cents each for one year.
Baptist Teacher. (Monthly.) 40 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.
Primary Teacher. (Quarterly.) 25 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.
Picture Lessons. 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.
Our Story Quarterly. 7 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
Picture Lessons. In quantities of five or its multiples to one address, 2 cents each for one quarter; 10 cents each for one year.
Rible Lesson Pictures. \$2.00 per set for one year; 75 cents per set for one quarter.
Our Little Ones. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 cents each for one year.
Junior Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
Services. 25 cents a year. In quantities of five or more to one address, 60 cents each for one year.
Youth's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 cents each for one quarter; 25 cents each for one year.

KEYSTONE GRADED LESSONS

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Beginners' Stories. 25 cents a year. In quantities of five or more to one address, 7 cents each for one quarter; 30 cents each for one year.
Primary Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Primary Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.
Primary Stories. 25 cents a year. In quantities of five or more to one address, 7 cents each for one quarter; 30 cents each for one year.
Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
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American Baptist Publication Society

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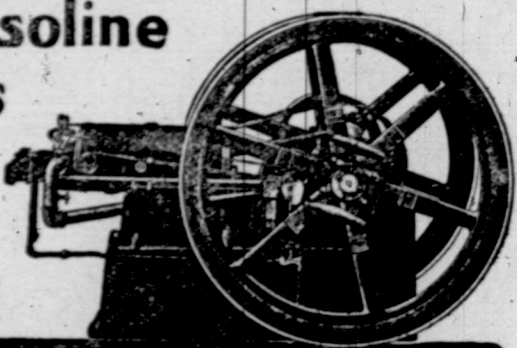
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He'll show you, too, the many advantages of IHC construction—points you ought to know about if you want the most satisfactory farm power you can buy.

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the misery of painful and itching skin eruptions when every drug fails to give relief. It is a never-failing cure for eczema, scabies, itching, and all the other forms of skin diseases. It cures pimples, and rash, and all the other skin troubles. It is a cure—use it and you will see the results. If you have any skin trouble use it.

HEISKELL'S Ointment

Write for our new "Heiskell's Beauty" JOHNSON, McLEWY & CO., 531 Centre St., Phila.

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The report of the Kelsey Hospital is a most parallel in history. Having cured cancer permanently without the use of any of the usual methods, which it has treated during the past twenty years of its existence. We have been enabled to cure the cancer and Legislature of Virginia. Write for our free literature.

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Single bushel, \$1.25; 2 bushels, \$2.25; 4 bushels, \$4.25; 8 bushels, \$8.25; 16 bushels, \$16.25; 32 bushels, \$32.25; 64 bushels, \$64.25; 128 bushels, \$128.25; 256 bushels, \$256.25; 512 bushels, \$512.25; 1024 bushels, \$1024.25; 2048 bushels, \$2048.25; 4096 bushels, \$4096.25; 8192 bushels, \$8192.25; 16384 bushels, \$16384.25; 32768 bushels, \$32768.25; 65536 bushels, \$65536.25; 131072 bushels, \$131072.25; 262144 bushels, \$262144.25; 524288 bushels, \$524288.25; 1048576 bushels, \$1048576.25; 2097152 bushels, \$2097152.25; 4194304 bushels, \$4194304.25; 8388608 bushels, \$8388608.25; 16777216 bushels, \$16777216.25; 33554432 bushels, \$33554432.25; 67108864 bushels, \$67108864.25; 134217728 bushels, \$134217728.25; 268435456 bushels, \$268435456.25; 536870912 bushels, \$536870912.25; 1073741824 bushels, \$1073741824.25; 2147483648 bushels, \$2147483648.25; 4294967296 bushels, \$4294967296.25; 8589934592 bushels, \$8589934592.25; 17179869184 bushels, \$17179869184.25; 34359738368 bushels, \$34359738368.25; 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An Immigrant Sunday.

Y. W. A.

The fear most commonly expressed by Americans in regard to the enormous tide of the foreigners which pours continuously into the United States is that the immigrants may not be "assimilated;" that they will remain in this country, but will not be of it; still foreigners, although partakers of all of the benefits which America confers.

No one denies that there is some ground for the fear. It is, indeed, because the danger is generally perceived that excellent and good schools have been established for teaching the English language and the elements of American history and patriotism to the children of immigrants. Seldom, however, has so interesting a suggestion been made as that advanced to Miss Jane Adams, of Hull House, Chicago, by a Lithuanian who met her at the National Conference of Charities and Corrections at St. Louis.

"Could you not have an immigrant Sunday?" he asked. "You have a tuberculosis Sunday and a Mission Sunday and a children's Sunday, and others. I wish the American people would give one Sunday to the immigrant people, when each American family would invite a family of foreigners to its home for Sunday dinner. The most of immigrants do not know how the Americans live. They seldom or never see inside of an American home, and, therefore, it is hard for them to learn American manners and customs, and to get the national point of view." He added, somewhat wistfully, that the Americans might find the immigrants not so different from themselves.

The suggestion goes deep down toward the root of a national problem. We believe most firmly that the family, the home, is the unit of sound national life. We know that the home influence affects the speech and the manners and the morals of the child more than the school influence, yet we do little to make our homes ideals known to those whom we wish to see establish the right of homes among us.

Even if no special Sunday be set aside for the purpose, there is nothing to prevent individual families from following out the Lithuanian's suggestion, and giving an occasional glimpse of American home life to the stranger within the gates.—Youth's Companion.

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment. It will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

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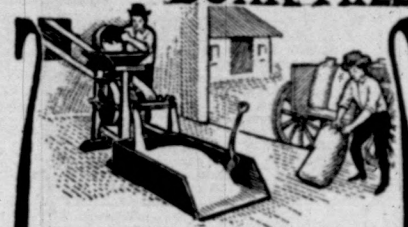
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We ship on approval without a cent deposit, allow 10 DAYS FREE TRIAL, and pay freight on every bicycle. FACTORY PRICES on bicycles, tires, and accessories. Do not hesitate to order our catalogues and learn our method of prices and merchandise. Good agents wanted. Free, center back seat, wheels, lamps, bell, and chain. Write today. MEAD CYCLE CO., Dept. 9-305 Chicago, Ill.

Frontiers, once enchanting fiction, are now bleak prose. The reluctance of missions is born of remoteness. The Christian's highest consecration may now mean, not a distant heathen land, but on the one slipped under his feet. His battle may not be so much to go as to stay. It is his Bunker Hill or Waterloo.

In a national emergency, citizens thrust aside ordinary consideration to render extraordinary service. The kingdom of God in the United States is in instant need of the surrendered treasure and toil of its subject. A campaign of redemption of waste places cannot succeed by proxy or absent treatment. There is no redemption without the shedding of blood. We mean, there can be adequate returns only on investments that cost what is as dear as life. Christ himself thought it not worth while to make any attempt to save men on a cheaper basis. He gave Himself.

Young woman, you may be the one for whom that mining camp is waiting. That may be your call. Do you say that you are so busy in your home church that you cannot well be spared? If you can be easily spared you may not be wanted. Is not this call, "America for Christ" becoming personal?—Dr. Ward Platt.

LOW ROUND TRIP FARES

via

MOBILE AND OHIO RAILROAD

account meeting Head Camp (M) Woodmen of the World, Biloxi, Miss., March 13-16, 1911. Tickets on sale March 12 to 14, inclusive, with final return limit to reach original starting point not later than March 20. Far fares, time of trains, etc., apply to nearest Ticket Agt. Mobile & Ohio Railroad, or G. A. GRIFFIN, T. P. A. Meridian, Miss.



Western Plow Attachment Greatly Improved—Patented. Makes a SULKY FLOW of any Walking Plow. No Side Draft. Plowman rides, handles plow by levers and has absolute control. Never hard the ground. Serves horses, line right or left hand, wood or steel beam plows. New model has greatly improved lever adjustment. Simple to handle. Write for Special Price. WESTERN IMPLEMENT CO., 717 Park St., St. Paul, Minn.

The Famous Rayo

Does Not Strain the Eyes

Don't use a small, concentrated light over one shoulder. It puts an unequal strain on your eyes. Use a diffused, soft, mellow light that cannot flicker, that equalizes the work of the eyes, such as the Rayo Lamp gives, and avoid eye strain.

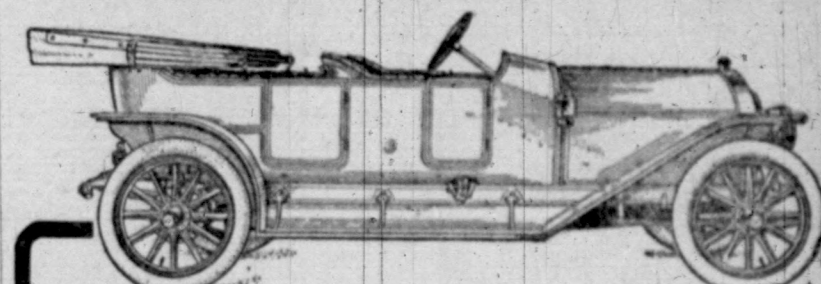
The Rayo is designed to give the best light, and it does.

It has a strong, durable shade-holder that is held firm and true. A new burner gives added strength. Made of solid brass and finished in nickel. Easy to keep polished. The Rayo is low priced, but no other lamp gives a better light at any price.

Once a Rayo User, Always One.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company (Incorporated)



Not Simply a Car—but Car Service

Now is the time of year when you are beginning to think of the car you will buy in the spring. You will give the matter careful consideration, and you should not be influenced by the misleading claims of some manufacturers. If your judgment is sound you will make a profitable investment.

There are several cars made, selling from \$1,500 to \$2,000, that would prove a good investment. And among these few cars some would give you even more value for your money.

Remember when you buy that the absolute limit of dollar for dollar return is reached in cars selling under \$2,000. When you pay more, your returns are not in proportion to your investment. You are paying for something you are not getting. Buying an automobile is like buying any reliable stock. There should be steady dividends.

Dividends in the health of out-of-doors that a good car brings. Dividends in the time saved by the quick response of a willing servant. Dividends in consistent car service and the lasting satisfaction of a good car, free from mechanical defects and poor workmanship.

To get all this you must buy, not simply a car—but car service. You must buy correct design, accurate construction and good materials. You must buy sound motor car value.

In the MARATHON you get all this. But don't accept our mere statement. For we can convince you of its truth. The burden of the proof is with us. With you lies the judgment.

We have a catalogue which describes, in detail, the wealth of mechanical excellence, finish and dependable utility that characterizes the MARATHON.

And it's yours for the asking. Won't you ask for it?

MARATHON Models include a Torpedo Touring Car, Four Door Touring Car, Standard Touring Car, Standard Roadster and Torpedo Roadster. Prices, from \$1,500 to \$1,700

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Office, Fourth Floor Century Building, Jackson, Miss.

(Continued from page 9.)

last inundation and have no reserve to fall back upon. This is true of the greater part of the native population."

A worker of the North Presbyterian Mission states that in a territory of over ten thousand square miles in Anhui between two and three millions were affected by the famine, and of these over a million are practically without anything to eat. In the months between now and spring. In the magnitude of Huaiyuan alone, approximately one hundred and seventy thousand people must be assisted or die.

Refugees are pouring into Chin-kiang. The officials there are distributing boiled rice to about ten thousand daily. As in the last famine vast crowds of destitute are wandering up and down the country in the hopeless quest for food, and the missionaries are simply overwhelmed by the demands for aid which owing to their very limited resources, they are unable to satisfy. It is not surprising that there should be a danger of violence from these famine-stricken mobs, whose sufferings have driven them to desperation.

Chairman Longden adds that his committee will see that money sent to them reaches the sufferers in the form of sustaining food.

The floods have destroyed large areas in Hunan and Hupeh provinces, and great destitution is reported in these localities. An urgent appeal for help has come to the Chin-kain missionaries from Chan-teh-fu, Hunan.

It may soon become a question whether the plague or the famine will be the more terrible, should the former continue to spread on southward. While Europe is agitated over the possible spread of the contagion in Western countries, and all civilized governments are taking precautions to bar out the plague, in rigid quarantine, China is fighting her double battle with grim stoicism. The pneumonic plague, still raging with undiminished violence in several parts of Manchuria, has already spread southward to the seacoast and Shanghai. In the city of Harbin lately, two thousand and three hundred bodies of plague victims were buried in sixteen heaps and the remains buried in seven pits. The authorities are considering the advisability of burning the whole Chinese section of the city, which had a population of ten thousand and where

5,174 have already died of the plague.

Health Notes.

Outdoor exercise is very necessary for children who are predisposed to consumption.

Equal parts of glycerine and of lemon juice mixed and sipped often will relieve hoarseness.

Sufferers from rheumatism should eat broiled rather than roasted meat; but no meat at all is a better rule.

A good rule for every home—never give a little child tea or coffee. Cocoa is very nourishing and satisfactory.

Wash baby's mouth with cool water after nursing. The milk soon sours around the gums and on the tongue and is apt to cause thrush. Use a piece of soft old handkerchief.

When the eyes ache or are fatigued from continuous work, look away from the work frequently to rest them. Bathe them in warm salt water several times a day.

PROOF

Read what the Rev. T. P. Pierce of Vinemont, Ala., says about

W. H. Bull's Herbs and Iron

For you to remain in ill health, when this celebrated tonic will build you up and put health, strength and vigor in your system, is inexcusable. Ninety-nine times out of a hundred, failing health is caused by bad blood. The blood being the body's sole nourishment, must necessarily be pure, otherwise, sickness and disease follows. W. H. BULL'S HERBS AND IRON makes pure, rich, red blood and stimulates the liver and kidneys, strengthens heart action and invigorates the nerves, is laxative in its effects and insures proper digestion. Restores all organs to normal health and creates a hearty appetite. Relieves rheumatism by eliminating uric acid from the blood.

50c and \$1.00 per bottle.

Get a \$1.00 bottle from your druggist, and if you can't see any improvement in your general health after using two-thirds of it, take the remainder to him and your money will be refunded. If your druggist can't supply you, send his name and \$1.00 and it will be sent direct, charges prepaid.

W. H. BULL MEDICINE CO.
St. Louis, Mo.



W. H. Bull Medicine Co., St. Louis, Mo.
In the Spring of 1907 I was a complete wreck and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all, there were fourteen or fifteen doctors. Scarcely any of them agreed and none of them did me any good whatever. Four of our County doctors said I could not be cured and gave me up to die. My weight had decreased to 147 pounds and I was perfectly helpless, when I decided to try your HERBS AND IRON. After using five bottles my health was immediately restored and in a few weeks I was as strong and healthy as ever in my life. My weight today is 247 pounds. I shall never fail to recommend your remedy.

T. P. PIERCE,
Baptist Minister and Merchant,
Vinemont, Ala.

THIS WILL STOP YOUR COUGH IN A HURRY.

Save Two Dollars by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready-made for two dollars and one-half. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with one-half pint of warm water and stir for two minutes. Put two and one-half ounces of Pinex (50 cents worth) in a pint bottle; then add the sugar syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a tonic effect, braces up the appetite and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has been often imitated, though never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to the Pinex Company, 236 Main St., Fort Wayne, Ind.



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With electric lights and fans. Individual electric lights in each berth.

Dining cars electrically lighted and cooled.

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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHÆA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.